

THE PORTLAND GAZETTE.

PORTLAND, (MAINE,) THURSDAY, JANUARY 18, 1821.

[Whole No. 2088.]

PUBLISHED BY ARTHUR SHIRLEY, No. 12, JONES-ROW, EXCHANGE-STREET.

FRIDAY, 1821.

Maine Registers for 1821.

AND JUST PUBLISHED.
A full and complete set of the PUBLISHED OFFICES
AND BOOKSTORES in Portland—by E.
GOODALE, Scribe—COTTON, LINCOLN, CORNISH,
J. H. HAZARD, Brunswick—SAMUEL DAVIS,
Durham—GOODALE, CLARK, & Co., Hallowell—
DANIEL STONE, Augusta—DANIEL YERK, Bangor—
RANDELL TANNER, Belfast—JOHN BARR,
Saco—WILLIAM HYDE, Bath—THOMAS
CLARK, Paris, and by others in different parts of
the State.

The Maine Register AND United States Calendar,

for the year of our Lord 1821:
—CONTAINING—
besides this Calendar pages, a Chronological ac-
count of the Settlements, &c. of Maine from 1602
to 1820—the Civil Government of Maine, in-
cluding the Governor, Council, Senate and House
of Representatives—the Judges and times and places
of the sittings of the respective Courts—List of
officers—a list of the Notaries Public, Justices
of the Peace, of the Quorum, & those appointed to
qualify Civil Officers—Counselors, Attorneys,
Sheriffs, their deputies, and the Coroners, &c.
throughout the State—the Churches and Ministers
in Maine—associations and corporate institutions,
for Literary, Agricultural and Charitable purposes—
a list of the Masonic Societies, and a principal
part of their Officers—a list of the Banks, &c.
&c.—the Militia of Maine, corrected to the Ad-
jutant General's Office—the government of the
United States, with the salaries of the principal
officers—a list of the Army and Navy of the U.
S.—the Governors of the several States—Amer-
ican and Foreign Ministers—Presidents and Cash-
iers of the Branches of the U. S. Bank—Lectur-
ers—Customs—Inspectors of Beef, Fish, Pen-
nash, Hops and Butter, &c. &c.—Tables of Inter-
est, Foreign Coins, &c.—List of Post-Masters,
with the distance of the several towns from Port-
land—the names, &c. of the Sovereigns of Eu-
rope—the number of Clerks and their salaries in
the different departments of the United States
government—Mail Routes—the time of arrival and
departure of the mails to and from Portland, to-
gether with such a variety of other useful and in-
teresting matter as to render it extremely valu-
able to every magistrate, attorney and man of
business in the State. It is in fine, a Manual to
which almost every citizen has occasion daily to
recur.

Maine & U. States Registers for 1821.

ISAAC ADAMS,
AT his BOOKSTORE, No. 7, EXCHANGE-
STREET, has for sale the
Maine Register and United States Calendar,
PRICE, 50 CENTS IN FINE, 62 HALF BOUND.

—ALSO—
A general assortment of
BOOKS & STATIONARY,
Wholesale and Retail on liberal terms.

SINGING BOOKS
Village, Northern and Temple Harmony and
Bridgewater Collection, latest Editions.

SCHOOL BOOKS.
More's Adams' Cummings' Parish's Geogra-
phy—History of the United States and England
—Murray's and American Reader, American and
Universal Preceptor—Scott's Lessons—Bentley's
of the Bible—School Dialogues—Blair's Rhetoric
—Conversations on Natural Philosophy—Butler's
Compend—Whitely's Lectures—Cummings' Questions—
Evangelical Catechism—Lowe's Essay—Student's Companion—School Bibles and Testaments—
Walker's, Johnson's, Peck's, and Rowson's Dictionaries—Scholar's, Walker's, Peck's, and Rowson's
Summaries, Keene's, Webster's, Rood's, Paine's, and
Arithmetic—Perry's, Webster's, Pickett's, Blair's and Cummings' Spelling Book—Miller's
Companion—Primer—Murray's and Alexander's Grammar—Young Lady's Accidence.

Writing, Letter, Drawing, Music, Gold and Embroidered Paper—Cyphering, Writing and Memorandum Books.

Copy Slips, Stamps, Quills, Pencils, Wafers, Sealing Wax, Penknives, India Rubber, Sand, Seals, Mathematical Instruments, Scales, Dividers, Steel Pens, Paint Boxes and Brushes, Points in cases, Inkstands and Powder, Japan Ink, Drawing Books, Thread Cases, Pocket Books and Purses, Rewards of Merit, Tooth Brushes, Court Plaster, Visiting Cards, &c. &c.

A great variety of Children's Books, calculated to amuse and instruct.

Classical Books used in Colleges and Academies.

SEAMEN'S ARTICLES, &c.
Bowditch's Navigator—Blond's Coast Pilot, do. Seamanship and Naval Tactics—do. Journals—Log-book Paper—Nautical Almanacs—Charts of the American and European Coasts and the West Indies.

ACCOUNT & RECORD BOOKS.
Merchants Account and Record Books, bound and ruled to any pattern.

Book-binding executed with neatness and dispatch.

COMMERCIAL & JUSTICES BLANKS
Cash or Books given for good Cotton and linen RAGS
Gives JAN 15.

Drugs Medicines, &c.

COE & QUINCY,
Head of Long Wharf, FORE-STREET.

KEEP constantly for sale, an extensive assortment of

DRUGS & MEDICINES,

of a genuine quality, in large or small quantities together with a supply of

Paints & Dye-Stuffs;

all of which will be sold on the most reasonable terms.

—Lorillard's Macaboy and Scotch Snuff constantly on hand.

May 29.

EYES FOR THE BLIND.

CHARLES FARLEY,

Union Row, Middle-Street Portland.

HAS just received a large assortment of JIL

VER & STEEL BOWED

SPECTACLES,

Suitable for all eyes—ALSO—SPECTACLE

GLASSES which may be put into bows at short notice.

CONSTANTLY ON HAND,

Jewelry, Silver Plated, Britannia

JAPANESE WARES,

all which will be sold on the most reasonable terms

Portland, Sept. 19.

(if)

POETRY.

The following lines from an ode to a Nightingale, are equally distinguished for harmony and feeling.

O for a beaker full of the warm South,

Full of the true, the blushing Hippocrene,

With beaded bubbles winking at the brim,

And purple-stained mouth;

That I might drink, and leave the world unseen,

And with thee fade away into the forest dim:

Fade far away, dissolve, and quite forget

What thou among the leaves hast never known,

The weariness, the fever, and the fret

Here, where men sit and hear each other groan;

Where palsy shakes a few, sad, last grey hairs,

Where youth grows pale, and spectre-thin, and dies;

Where but to think is to be full of sorrow

And leaden-eyed despair.

The voice I hear this passing night was heard

In ancient days by emperor and clown:

Perhaps the self-same song that found a path

Through the sad heart of Ruth, when sick for home,

She stood in tears amid the alien corn;

The same that oft-times hath

Charm'd magic casements, opening on the foam

Of perilous seas, in fairy lands forlorn.

MISCELLANY.

The following is an extract from Mr. Burckhardt's travels in Nubia.

"The caravan halted near the village, and I walked up to the but to look about me.

My appearance on this occasion, as on many others, excited an universal shriek of surprise and horror, especially among the women, who were not a little terrified at seeing such an outcast of nature as they consider a white man to be, peeping into their huts, and asking for a little water or milk. The chief feeling which my appearance inspired I could easily perceive to be disgust; for the Negroes are all firmly persuaded that the whiteness of the skin is the effect of disease, and a sign of weakness; and there is not the least doubt, that a white man is looked upon by them as a being greatly inferior to themselves. At Shendy the inhabitants were more accustomed to the sight of a white man, at least of the light-brown natives of Arabia; and as my skin was much sun-burnt, I there excited little surprise. On the market days, however, I often terrified people, by turning short upon them, when their exclamation generally was—'Owez billahi min es-sheytan erradim'—'God preserve us from the devil!'" One day, after bargaining for some onions with a country girl in the market at Shendy, she told me, that if I would take off my turban and show her my head, she would give me five more onions; I insisted upon having eight, which she gave me; when I removed my turban, she started back at the sight of my white closely shaven crown; and when I jocularly asked her whether she should like to have a husband with such a head, she expressed the greatest surprise and disgust, and swore that she would rather live with the ugliest Darfour slave."

The Rev. Mr. Ward agent of the Baptist Mission in India, who will preach in this town tomorrow evening, has published the following in a Circular to give some idea to the American public of the importance of his object in visiting this country, and of the

NECESSITY OF CHRISTIANITY TO INDIA.

POPULATION 150,000,000.

The institutions of the Hindoos are unquestionably among the most ancient now in existence. The veda was written, no doubt, before the time of David; and it is probable that the Hindoo superstition, in one form or another, is now professed by 500,000,000 of the human family; the deities worshipped throughout China, Japan, Tartary, the Burman empire, Siam, Ceylon, and India, being all of Hindoo origin.

The philosophical theory most prevalent among the Hindoos at present, in reference to the Divine Being, the duties of time, and final beatitude, is, that God is pure spirit, destitute of attributes; that he remains in his own eternal solitude and blessedness, like the unruffled ocean, unconnected with the creatures; that he is not an object of worship; that there are but two principles in the universe, spirit and matter; that all life is spirit or God;

that matter is inert; that all actions, good or evil, are to be attributed to spirit or God; that connection with matter is a state of punishment; that the great business of life is to obtain freedom from this union to matter; that this is only to be procured through the ceremonies or austerities called jogee; that by these ceremonies, perfect abstraction, or the complete annihilation, in the mind of its connection with matter, is obtained, and that this abstraction being realized, at death the soul of the jogee mixes with the all pervading Spirit, that is, returns to the soul of the world.

—There are now in India, no jogees like those described in the Hindoo writings, though many assume appearances which show that they wish to be considered jogees.

It will be seen, that this system of philosophy carries us to the Athenian inscription, "the unknown God;" that it makes spirit, or God, the author of sin; that it annihilates all the social feelings; consigns to many all the relations and occupations of life; and destroys all separate existence after death.

The popular superstition proposes no higher benefit to the most devout, than that they shall, after innumerable transmigrations, become jogees.

In the Hindoo writings, the work of creation is attributed to Brumha, the work of providence to Vishnoo, and the work of destruction to Seeb; all created beings. These deities, according to the Hindoo accounts, are continually opposing and thwarting each other in the administration of human affairs.—What a trial!

The objects of worship are the gods; these are said to amount to 330,000,000. Among these very commonly worshipped are the cow; Hunooman, a monkey; Annama, the serpent, and Kishnoo, an infamous lecher, and Radha, his concubine. The car of Jugunnath is covered with paintings descriptive of actions the most indecent and infamous; and the worship at the festivals is connected with the open exhibition of indecencies, which can never be described to a Christian people.—Gopal, a learned bramhun, acknowledged to Mr. Marshman, of Serampore, that he never went to the temple on these occasions, without hiding himself behind one of the pillars. This is the worship of the Hindoos; that which should fit them for the duties of time, and the blessedness of eternity!

Infanticide has been practised in India from time immemorial: the rapists, a considerable tribe of Hindoos, put all their female children to death as soon as born;—not one survives! They marry in other tribes. Many Hindoo females, after marriage, make a vow to offer to the deity their first child, and these children of the vow are drowned in the Burampootra, and other sacred rivers.

The Hindoo writings encourage persons afflicted with an insupportable distemper, to drown themselves in some sacred river, or to throw themselves under the wheels of the car of Jugunnath, or to cast themselves into a fire prepared by their relatives. Multitudes annually perish by these means; as they are promised by the shaster, a healthful body in the next transmigration; and they believe, that if they die a natural death, the same disease will cleave to them in the following and perhaps in successive births.

At an annual festival in honour of the god Seeb, multitudes inflict on their bodies the most shocking cruelties; some have large hooks thrust through the flesh of their backs, by which they are drawn up into the air, and swung round, for fifteen or twenty minutes, the whole weight of the body suspended on the flesh resting on these hooks; others have a large slit cut through the centre of their tongue; others cast their naked bodies on open knives fastened in a woolsack, from a height of ten feet from the ground; others have cords drawn between the skin and the ribs in each side, while they dance in honour of this deity; and these devotees close this festival by dancing, with their feet unclothed, on burning coals.

Such is the superstitious faith of the Hindoos in the supposed efficacy of the waters of the sacred rivers in India, that multitudes, in a state of perfect health, put an end to life by drowning themselves in these rivers. As a junction of two sacred rivers, Allahabad, crowds thus perish every year. Capt. Pundrow saw sixteen females drown themselves in one morning, as he sat at his own window at Allahabad; and while Dr. Robinson resided there, twelve men at once, with pans fastened to their necks, plunged into the river, and sunk to rise no more. The Missionary residing there often writes in the utmost distress at beholding the number of victims who are immolated in this awful manner.

More than a thousand persons are supposed to perish annually in the pilgrimages to the temples and rivers in India.

All the dying, residing near enough to the Ganges and other sacred rivers are hurried in the agonies of death, and exposed, in the open air, to the scorching sun by day, and to the dews of night, that they may, as they hope, be purified in their last moments by these waters. The deaths of multitudes who might survive are thus hastened, and indelible miseries are hereby inflicted on the dying.

Mr. Ward has brought with him from India an official document, signed by the British magistrates, from which it appears that, in one of the three Presidencies of British India only, the Presidency of Bengal, in the year 1817

Seven Hundred and Six widows were burnt alive, or buried alive, leaving behind them thousands of orphans, thus deprived of father and mother in one day! Mr. Ward has himself witnessed the burning alive of three widows; and might have witnessed many more, if he could have endured the horrid sight. In what other part of the world have fires like these ever been kindled, & murders like these, at noon day, ever been perpetrated? The savage monsters of the forest, who live on blood, protect their offspring; but the superstition of the Hindoos transforms the mother into a monster more savage than the tiger, and compels the son to set fire to the pile which is to devour the living mother, who fed him from her breasts and dandle him on her knees. And these infernal deeds are perpetrated amidst the exultations of "the mild and amiable bramhuns," whose shouts rend the air, while the poor victim, the heart broken widow, utters her frantic screams, and while her flesh palpitates amidst the flames. Mr. Ward is firmly persuaded that the number of widows who thus annually perish in that part of India alone, is far, far greater than the numbers announced in this official statement.

Such are a few of the positive miseries brought on India, in this world, by the religion of these "mild bramhuns." To remove these miseries only, by diffusing the light of Christianity, at whatever expense, is surely worthy the efforts of those who call themselves Christian philanthropists.

But this is not the end of this tale of woe:—For all the millions of children in India, there is not provided the smallest moral instruction whatever; there is not a single school for girls throughout the whole continent; and amongst 75,000,000 of females, not twenty individuals are able either to read or write! What wives—what mothers these! No wonder that they destroy their offspring, and that their offspring destroy them!

Some persons have contended that the Hindoos are a moral people; but how should a people be moral, whose gods are personifications of sin, whose priests are notorious for impurity and rapacity, whose temples are houses of ill fame, and whose religious ceremonies, instead of purifying the mind, excite nothing but impure associations? There is not a people on earth so thoroughly given up to lasciviousness, to deception, to falsehood, and to fraud, as the Hindoos, and so completely destitute of principle. Surely they need Christianity, who have no better God than Jugunnath, i.e. the stump of a tree, no better Saviour than the Ganges, no other expectation in death than that of transmigration into the body of some reptile.

But Christianity has doubtless a most important reference to a future state.—The Apostle tells us "There is no other name given under heaven, whereby we can be saved, but the name of Christ." Here, in India, 150,000,000 of immortal beings have, every thirty years, been passing into eternity, like the worshippers of the goddess Diana, "without God, without Christ, and without hope in the world."

Where is our regard to the authority of Christ, whose command is still unrepented, "Go ye into all the world, and preach the gospel to every creature," if such a loud call for christian help is disregarded? Where "the mind that was in Christ Jesus?" What kind of estimate do we form of the value of the interposition of Christ, the value of Christianity, if in such circumstances as those of the Hindoos, we think they may do well enough without Christianity? If the gospel was necessary to the generation living in the time of Paul, it must be equally necessary to all men now; if necessary to one nation, it must be necessary for all, for the spiritual state of man is every where substantially the same. If necessary to Athens, it must be so to India.

But it is said, foreigners can do nothing for India;—they cannot obtain access to the Hindoos; the natives will not hear them; they will not read what they publish. As a complete answer to these mistakes, Mr. Ward, who has been engaged as a Missionary on the spot, that is, at Serampore, during the last twenty years, offers the following rapid sketch of

The Progress of Christianity in India.

Dr. Carey and his brethren have translated and published the whole Bible in the Sanscrit, the learned language of India, and the parent of fifty dialects; also in the Bengalee, spoken by twelve millions of people; and in Hindoe, the Marhatta, and the Orissa. They have also translated and published, the New Testament in the Chinese, the Punjabee, the Tellinga, the Assam, the Gujuratee, the Push-too, the Kunkun, and the Kurata languages; and when Mr. Ward was leaving Serampore, there were twelve more new versions in the press. The Divine word has been thus published already, in whole or in part, in twenty five of the languages of India; and these translations have been the entire means of some of the most interesting conversions in India, of comforting many a dying Hindoo, and of spreading a great light in those dark regions.

More than a thousand individuals have been received by these Missionaries into the Christian church by baptism; and more than six hundred of these were Hindoos or Mahometans who had not previously lost cast; and a few were persons of the highest cast, bramhuns.

In the schools established by these Missionaries, there were, when Mr. Ward left Se-

rampore, eight thousand heathen children under instruction; and he supposes there could not be less than 12,000 more in the schools established by the Bengal government, by other Missionaries, and by private gentlemen.

The change, in the views of the British government in India, in the minds of the white population, and in those of the natives, in favor of the labors of Missionaries, during the last twenty years, has been most astonishing. Many rich natives in Bengal are subscribers to native schools, and are united with the white in various Christian institutions, as in the Hindoo College, the School Society, the School Book Society, &c. Before Mr. Ward left Serampore, deputations of Hindoos from the towns around Serampore, were daily coming, entreating that the Missionaries would erect schools in their villages. The Calcutta Auxiliary Bible Society have printed the Rev. Henry Martyn's translations of the Persian and Hindostanee New Testaments, the Malay and the Armenian Bibles, the Tamil and Cingalese New Testaments, &c. and Bible Societies have been established at Madras, Bombay, the Isle of France, Malacca, Batavia, Colombo, Bencoolen, Prince of Wales Island, Amboyna, &c. The Tranquebar mission has been blessed to the conversion of several thousands of Hindoos; to the Episcopal missionaries and to the English Independents, a considerable number have been added; and the Missionaries sent from the United States have very pleasing prospects before them. In short, the moral revolution daily progressing in India, is most cheering to every benevolent mind which has witnessed it.

Still it is confessed, that the universal diffusion of Christianity throughout India, amongst a population of 150 millions, is a work too vast ever to be completed by foreign missionaries; they have done much, and are still doing great things; and all that will be done must be originated and nourished for years by them; but to meet the whole case, we must call the converted natives to our aid. Seventy five thousand foreign missionaries can never be obtained, can never be supported; and yet these would be necessary to teach half the population, giving one thousand souls to each missionary. No, if all India is ever to be taught, it must be by the Christian knowledge, the talents and zeal of its own christianized population; and, blessed be God, the Serampore missionaries have already fifty native preachers in the field; and these native preachers alone, without the aid of foreign missionaries have been the means of raising several very large societies or churches of converted heathens, and the talents of some of them are most respectable.

Having been thus blessed, Dr. Carey and his Colleagues have commenced a

Native Missionary College at Serampore,

For illuminating India by its own converted and educated population, and thus delivering it, and ultimately all Asia from the most cruel, the most degrading, and the most impure system of superstition that ever existed on earth.

In point of expense, a knowledge of the languages, a capacity of enduring the heat of the climate, &c. the native missionary, (supposing him to be equal in grace and christian knowledge) is a far superior agent to a foreigner. A native may be supported at this college for 45 dollars a year; and should he have the gift and success of a Krishnu, a Seebuk Ram, or a Ram-Mohun, to what higher purpose could a christian devote 45 dollars, than to prepare such an interesting substitute in a heathen land?

To form a fund for giving, in this college, divine knowledge to these native evangelists, Mr. Ward has visited the U. States. This fund will be left in America, and the interest be annually sent out to Serampore, and exclusively and sacredly applied to this most important object.

By all that is degrading and deplorable in the present moral circumstances, and by all that is tremendous in the future prospects, of 150,000,000 of beings, equally rational and immortal with ourselves;—by the cries of all these dying infants;—by the sufferings and whitening bones of all these pilgrims;—by the anguish of all these victims of superstition on the swinging post, with their pierced tongues, their bleeding sides, their scorched feet;—by the untimely deaths of all these unhappy beings drowned in the Ganges, and by the groans of all the dying on its banks;—by the screams of these seven hundred widows convulsed with agony in the flames of the funeral pile, & by the tears and misery of the thousands of orphans surrounding these horrible fires;—in the name of all these millions of interesting youths rising up in the most deplorable ignorance—of these 75,000,000 of females, soliciting human and divine knowledge at our hands—and of the whole population of India;—in the name of the GREAT PHILANTHROPIST; and by all that is civilizing, moralizing, consoling and redeeming in Christianity—the missionary from Serampore makes his appeal to all that is Christian in the United States; and present appearances indicate that this appeal will not be made in vain.

JUST PUBLISHED.

REV. E. PAXSON'S Thanksgiving Sermon.

Subscribers are requested to call at this Office and receive them.